

ROSICRUCIAN DIGEST

MARCH, 1951 - 30c per copy



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ROSICRUCIAN SUPPLY BUREAU

SAN JOSE, CALIFORNIA, U. S. A.



THE INSTITUTION BEHIND THIS ANNOUNCEMENT



NEW CURATOR

Above is shown James C. French, M.A., newly appointed Curator, pointing to an exhibit in the Assyrian and Babylonian gallery of the Rosicrucian Egyptian Museum. Mr. French, a member of the Rosicrucian Order for years and former officer of its Minneapolis Chapter, assumes his new duties as of this month. He has long been prominent as an instructor in the arts and has studied and traveled extensively in Europe. His diversified experience and friendly personality will be a creditable addition to the AMORC Staff.



CAN MAN REACH BEYOND THE VEIL?

On the Edge of Eternity

SO CLOSE and yet so far from the source of *all* is man. Are we allowed but a fleeting glance at the universe—just a conscious interim on the stage of life—a brief look at the setting, the stage, and our fellow players? *Must* each minute be lived regardless of what it affords, or can life be an *intelligent choice*—a time well used to gain a desired end? Not alone in the vapors of test tubes, or the misty voids of the telescope, will man find the answer to the riddle of life and that course of living which brings mastery of self and happiness, *but* in the depths of his own being.

The surges of self which the emotions well up within you, the flashes of intuition which break through your consciousness in spite of superfluous interests are the signs which point a way to contact with infinity—the primary cause of all. Certainly you are not—nor are men generally—averse to brilliance of mind, to creative ideas which make for accomplishment, and have their worldly counterpart in demands for your personal services and success in any enterprise.

Therefore, let the *Rosicrucians* (not a religious organization), an age-old, world-wide fraternity, reveal to you the simple methods used by the sages and master thinkers of yore for shaping the elements of your environment into a world of personal achievement. This knowledge goes beyond mere faith or belief. It is the ageless science of life, which has accounted for most of the world's greatest thinkers and *doers*.

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The ROSICRUCIANS, [AMORC] SAN JOSE, CALIF. (Not a religious organization)

ROSICRUCIAN DIGEST

COVERS THE WORLD

THE OFFICIAL INTERNATIONAL ROSICRUCIAN MAGAZINE OF THE WORLD-WIDE ROSICRUCIAN ORDER

Vol. XXIX

MARCH, 1951

No. 3

New Curator (Frontispiece)	81
Thought of the Month: Do Animals Have Souls?	84
Rosicrucian New Year	87
Destiny and Pre-Existence	88
The Scroll of Memory	92
Primitive Theories of Disease	96
Your Community and You	99
Sanctum Musings: The New Year of Spring	100
As Science Sees It	101
Cathedral Contacts: The Illusion of Anticipation	104
The Rejected One	106
Temple Echoes	109
The Reader's Notebook	113
Looking the Peace Way	115
Victims of Internal Strife (Illustration)	117

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SAN JOSE, CALIFORNIA

EDITOR: Frances Vejtasa

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THE THOUGHT OF THE MONTH DO ANIMALS HAVE SOULS?

By THE EMPEROR



of life?

WHAT is it that makes man higher than an animal, when both of them are being animated by soul? Is the difference perhaps in the material composition, that is, in the type of matter that is being animated by the *breath*

These questions also suggest related ones that are often asked of those who are known to delve into mysteries beyond the material aspects of living—those who are versed in that branch of knowledge known as mysticism.

The first consideration is whether animals, as, for example, dogs and horses, can be imbued with that subtle quality which men call *soul*. Differing from the contentions of various of the theologies, especially Christianity and Judaism, Rosicrucians do not conceive soul as a *substance*, but rather as a condition or effect. There is no material which is apportioned into segments as a soul and assigned to each mortal separately. There are, in other words, no separate souls.

Two reasons substantiate this contention. First, the soul is held by almost all religious sects to be the nexus, that is, the bond between the mortal consciousness and the Divine source. This source may be called *God*, *Divine Mind*, *Universal Consciousness*, or the *Over-Soul*. Whatever it is, if it were divided into segments and if each were distinct, wholly individual, and deposited in a human, then there would be

no affinity between such parts and their source. Unity would have been destroyed by such diversity. The human might be imbued with the qualities of the original God-essence or Universal Soul, but his ability to *attune* with the source would not be possible because of the separation. For analogy, an electric lamp might become self-sufficient in the illumination which it *could radiate*. If this were the case, then in no way could it any longer be influenced by the original generating source.

Now let us take the second reason which contradicts the idea, generally prevalent, of separate souls. Those who advocate in their dogma the separation of human souls, also feel that these "segment souls" are of varying degrees of perfection. This implies that the Divine nature of which these souls are composed diminishes in some way, because it becomes resident within the *bodies of mortals*. If the Universal Soul, or Divine Reality, of which it is contended souls are made, is *perfect*, then what is there which can reduce its qualities? How can the individual soul, the emanation of this Divine source, be affected by its mortal contact? Certainly it does not lie within the province of man to contaminate or to depreciate in any way that which is Divine. If man has the power to alter or reduce the nature of Divine things, such as the soul, then he transcends the power of the Divine itself. It must be apparent, then, to the thoughtful person that such a conception as the "segment soul" is most inconsistent

with the belief in the transcendental nature of the soul's source.

Motivating Powers

To Rosicrucians there is a universal creative force which they term *nous*. This ultimate reality or *nous* is permeated with the Divine consciousness; that is, it functions according to a Supreme Intelligence. The Intelligence is its motivating power. In its function, or rather in its manifestation, *nous* is dual. One aspect of it is, as we are informed in mystical teachings, called *spirit*. This is the underlying energy out of which develop those particles, as electrons, atoms, and molecules, which become the phenomena of matter. *Spirit* is distinctly negative in polarity. We say this because it is limited or finite in its physical functions. The other aspect of *nous* is the *Vital Life Force* (V.L.F.). It, too, is an energy but it is positive in its polarity because it is infinite or unlimited in its characteristics. It conveys within its higher vibratory nature the more exalted Supreme Intelligence of *nous*.

When these qualities or polarities of *nous* reunite in the finite world, we have *living form*. The spirit energy or matter is impregnated with the V.L.F. and the being becomes animate matter. Consequently, every living entity, a leaf, a worm, or a man, is imbued with this V.L.F. It conveys its attributes of universal intelligence to each cell of the organism. This intelligence directs the characteristics of life, those properties by which it exists and is known. No thinking person or casual student of elementary biology will deny the similarity of living or biological functions in man and in other animate organisms. In the essence of life, the basic properties, man is a brother to all living things everywhere. There is no distinction in being alive, but there is in the manner of development and application of the functions of life.

Wherein does the soul enter this relationship? Soul enters each body with each breath. As we breathe, we take into our lungs the positive polarity of *nous*, the quality of V.L.F. Accompanying the V.L.F. is its essence, the Universal Intelligence or the Divine Consciousness. But we said that soul

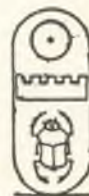
enters with the breath, with the inhalation of the V.L.F. Really it is, not soul as such that enters with the V.L.F., but *the cause of it*. This cause is the Divine Consciousness. It is the Divine Consciousness which *becomes* the soul of man.

As man, through the organ of brain, becomes conscious of the Divine Intelligence within him, its urges and its inclinations, he then comes to realize the exalted part of himself, the Divine quality of his nature. This he names the Divine *ego*—or *soul*. The latter, then, or soul, is the reflection in man's objective consciousness of the Divine Consciousness within him. This Divine Consciousness in every mortal, which accompanies the V.L.F., is identical in everyone. All men are imbued with the same soul cause or essence. Their attunement with it, their consciousness and appreciation of it, however, varies in accordance with the development and sensitivity of the individual. It is just as each of us responds differently to those visual or auditory impressions which create the aesthetic appreciation of music or painting. My consciousness of soul and your consciousness of soul may be radically different or only slightly so. The Divine Consciousness within us, which engenders our respective feelings and conceptions of soul, is *the same*.

Degrees of Consciousness

The separateness of souls, then, is not in substance but only in the degree of each individual's consciousness of the soul. Each of us responds to his consciousness of soul in accordance with his religious and philosophical views, his traditions and environmental influences. Our respective behavior, our conduct, moral and ethical, constitutes the degree to which we have attuned ourselves and, as well, to the extent that we have followed the dictates of the Divine Consciousness within us. The kind of behavior or response to this inner self is our *personality*. Rosicrucians call it *soul-personality*.

Rosicrucians make references to the evolving of soul-personality. One cannot evolve the Divine Consciousness, the cause of one's conception of soul—for that, being perfect in everyone, is beyond any human influence. All that



one can do is to evolve his *realization* of the Divine Consciousness which is resident within him. The more contiguous a person is, in his thinking and in his sensitivity, to this Divine Consciousness, the more his behavior, his *personality*, reflects a corresponding quality. The highly evolved personality is one that, in its outer functions, is a spiritual counterpart of the Divine Consciousness.

Returning again to animals, that is, to those things lower in the intelligence scale than man, we have seen that they have the same properties of life as men do. Then, obviously, they must have the same soul essence as do humans. The Divine Consciousness in animals, that is, the intelligence which permeates the cells of the living matter of which a dog consists, is no less than in man. However, in man each cell has the memory of his higher biological development, the experience of having attained the status of *homo sapiens*. The memory experiences in the cells are what evolve man into the more complex organism which he is. These cells retain the experiences as instincts and organic patterns of development which man has slowly acquired through the centuries. Thus the human brain and consciousness is more readily responsive to an awareness of self and a realization of its own Divine Consciousness. Simply put, man becomes conscious of such a state as the exalted self or soul; the lower animal does not.

The fact that a dog does not realize that he has the motivating force of soul does not depreciate the fact of that force or that consciousness within him. A dog likewise does not know he has a heart or kidneys, but dissection proves he has. Man has made the mistake of assuming the lack of Divine Consciousness in animals mainly because the

animal does not express it. Also man has willfully denied such consciousness to animals so as to exalt himself in the scheme of things. Admittedly, the dog has no soul if we mean by that that the dog has an awareness of it. There is, however, a great difference between being aware of something and having the conditions of which we are not aware.

Can we say that the dog's soul-personality evolves into that of man? The dog is not conscious of soul and so he does not attempt to adopt a course of conduct or standard of living in accordance with it. If a lower animal could reach a state of intelligence so as to realize that it had *soul*, or if it could become aware of the Divine Consciousness resident in each cell of its being, such an animal would then be man. It is only man who displays this awareness of his own Divine Consciousness. Man is not a dog or any animal that has evolved to such a state of consciousness. *He is man.*

When a physical organism, in its final development as a living entity, has reached such a complexity that it is capable of self-consciousness, then the lower stages, the embryonic cycles through which it has passed, have so changed it that it is distinctly human. In other words, when a being is capable of self-consciousness, it means that it has passed through all the lesser animal forms and has reached a stage where it is man and not any of the previous forms. There could not be a dog, as such, that would realize its soul essence or that would have awareness of self, for, by having attained such a state of consciousness, it would have advanced beyond the physical form of a dog. It would then have reached that form where it would be man.

FUNDAMENTAL LAWS SIMPLIFIED

In every important advance the physicist finds that the fundamental laws are simplified more and more as experimental research advances. He is astonished to notice how sublime order emerges from what appears to be chaos. And this cannot be traced back to the workings of his own mind but is due to a quality that is inherent in the World of perception.

—ALBERT EINSTEIN



Rosicrucian New Year

3304 R+C

1951 A. D.

By RALPH M. LEWIS, F. R. C.



THE closer man can adapt to nature the order of his life, the more stable becomes his personal existence. Intelligent living, therefore, means conformity to what appears, from experience, to be natural law and Cosmic principles. The human mind can never transcend nature; it can only hope to advance its interpretation of her phenomena. The happy mortal is the one who has found harmony within himself and with the universe of which he is a part.

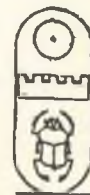
This principle of conformity should be related, as well, to the beginning of the New Year. A year is a period of time. It is the measurement of an interval of consciousness, of a sequence of events. Obviously, the beginning and the end of such a cycle as the year can be selected arbitrarily. We may select any event or phenomenon as constituting the *change* that begins a new year, and our calendar year is such an example. Nature, on the other hand, has relatively well-established changes within her procession of natural events. One of such principal cycles is found in the rotation of the seasons. In the temperate zones, this is marked by a regeneration of plant life, the blossoming forth of all vegetation, the seeming awakening of nature in the spring. Conversely, the cycle is also marked by the decay and apparent *death* in winter. Early man related this phenomenon to his personal existence. It caused him to have a sense of kinship with the Cosmic; it made him realize that death is not necessarily the end of his own cycle.

It was only natural, then, that many of the ancient peoples solemnized the vernal equinox, the beginning of spring, as the birth of a new year. Celebrations of rejoicing and sacred feasts marked the occasion of the vernal equinox and these have been perpetuated throughout the centuries. The Rosicrucians have long recognized such a period as symbolic of regeneration and *rebirth*, and as constituting the true new year. In all Rosicrucian lodges and chapters throughout the world and in the individual home sanctums of thousands of members, the event is solemnized by ritual.

In accordance with this time-honored tradition, the Emperor proclaims annually the exact time of the Rosicrucian New Year. It is determined by the Sun, on its apparent celestial journey, entering the sign of Aries, which constitutes the exact moment of spring. This for 1951 occurs at 10:26 a.m., Wednesday, March 21, Greenwich Time. That date, therefore, is the official Rosicrucian New Year.

Members are invited to participate in the inspiring ceremonies and feasts conducted at all Rosicrucian lodges and chapters. Address the Secretary of your nearest Rosicrucian body and thus determine the date and hour when their local convocation is to be held. Whether or not you are a member of that particular lodge or chapter, if you are a Rosicrucian, you are eligible to attend.

The Rosicrucian New Year convocation and Feast at Rosicrucian Park, San Jose, will be conducted in the Francis Bacon Auditorium on Friday, March 23. The doors will open at 7:00 p.m. Every Rosicrucian is invited to be present. Credentials must be presented. There are no other obligations.





Destiny and Pre-Existence

By PERCY PIGOTT, F. R. C.



OVER A HUNDRED years ago, Carlyle while lecturing on heroes and hero worship asked his cultured and intellectual audience: What is the chief end of man here below? He failed to answer his own solemn interrogation. So also did Omar Khayyám when he declared that "There was a veil past which I could not see." This same riddle almost drove Hamlet to insanity. However, Tennyson referred to that "One far off divine event, to which the whole creation moves." This is a sublime phrase but it still leaves us wondering.

How is it that scientists, with their great abilities and the immense reservoir of learning at their disposal, have not enlightened us as to human destiny? Biologists have given us evolution, which is almost synonymous with progress. They tell us how the struggle for existence, or natural selection, urges and guides all life from the lowliest worm to the loftiest man. But what is its end? in what will it culminate?

Theologians have the chief obligation of answering this question. And, indeed, a generation or two ago they not only claimed, but were generally credited with having succeeded in proclaiming to men and women their destiny and duty. When Gabriel's blast would sound from heaven the awestricken multitudes would assemble for the Day of Judgment. Some then would ascend and some descend. The chief end of man, therefore, was so to live that when

that dread day arrived he might rise to the City Celestial.

Crude as this conception seems to us now, it is no more fantastic than many of the world's great myths, which generally symbolize a revealing truth. In its day, this conception was unquestionably believed and millions of people, because of it, lived more moral and therefore happier lives. Today, except for a few fundamentalists, it is generally smiled at, rejected, discredited. But—and this is the significant thing—nothing has taken its place. Theology and eschatology fail to answer Carlyle's riddle.

Thus neither sage, nor poet, nor scientist, nor theologian can tell us what is the chief end of man here below. Man is lost in the sea of eternity. The compass wobbles. He knows not where is the true north. He knows not whither to direct his journeyings, or indeed whether he has any power of direction at all. But surely mankind need not be kept in ignorance of his own destiny.

One reason why sage and scientist, poet and theologian, are ignorant of the future of mankind is that they are ignorant of its past. Did Carlyle and Tennyson, Darwin and the theologians, assume that each individual started his existence at physical birth? Well, does he?

Practically all the world's greatest thinkers, Pythagoras, Plato, Iamblichus, down to Hume and Edward Carpenter in our own day have accepted reincarnation, or the periodically recurring rebirth of the soul-personality in a new body. The same can be said of the

Avatars, the founders of the great religions—Krishna and Buddha, for instance. Jesus accepted reincarnation. He definitely stated that John the Baptist was a return of Elias. When the man born blind was brought to him, pre-existence was assumed with the question, "Did this man or his parents sin?" If born blind the blindness could not have been due to his sin unless in a previous existence.

Reincarnation has always had a popular place in the religions of the many millions of Buddhists and Hindus. It is to be found in most of the other religions, though not so much emphasized as by these people.

We read in the Koran that "God generates beings and sends them back over and over again, till they return to Him." This truth is to be found also in the old literature of the Jews. In the Wisdom of Solomon we read: "being good, I came into a body undefiled." Addressing Jewish soldiers, Josephus told them how after death the good live on in the loveliest of heavenly places, and in course of time are again sent down to inhabit sinless bodies. The followers of Zoroaster are told in the Book of the Prophet, that those who suffer, suffer because of "their words and deeds in a former body." Rebirth on earth was, of course, known to the initiates of ancient Egypt, and Frazer in *The Golden Bough* tells us that it was quite naturally accepted by the Druids of Britain and the Gauls.

Social Order

Could reincarnation be as generally accepted as it used to be, and as it ought to be, it would be of immense help to the sage, to the statesman, to the scientist, and perhaps above all to the churches.

The sage because of his consciousness would be lifted to a higher plane by regarding the present life as just a day in a greater life. His world would be wider, his vision vaster.

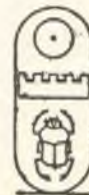
The statesman would find solutions to many of his most perplexing difficulties. Statesmanship is the art of conceiving and of building up an improved social order. Many social and political failures are due to the assumption that men start their existence at physical birth. They are, therefore, re-

garded almost necessarily as being equal at birth. Yet since there certainly are inequalities, the question naturally arises "to what can these inequalities be due"? And the answer is that they can only be due to the greed and ruthlessness of the few who subjugate and exploit the many.

Karl Marx was so impressed with this that he regarded all ideas of heaven as a cunning attempt to pacify the many who were exploited by the few. The idea that each individual produced the circumstances of his present life by his thoughts and experiences in a forgotten past, never entered into the head of Karl Marx; it is equally disregarded by his modern followers. We may all be equal; the probability is that we are equal in the sense that we all have come forth from God, and to God we shall return. But not all of us are on the same level of the stairs which ascend from earth to heaven.

This is the reason why the social order of all great civilizations has been based upon rank, station, and caste. When those below, because of their ignorance of their past or future, become jealous of those who are higher up, social conditions become disturbed. Riots and revolutions occur. Those below ask, defiantly and imperiously, why should we be the lower class? And, with no knowledge of their past, we can only echo, why should they? It is equally dangerous when those high up become fearful lest they might be passed and displaced by those below. It is then they resort to the civic power to subjugate those others. This stimulates resistance and they find the thing they greatly feared has come upon them. This situation is a danger in those countries where the white race is mingled with, and sometimes is outnumbered by, the other races. Actually, however, this contact helps the backward races. A tribesman living in his native environment would never acquire the mentality of one who has spent a single life in Chicago or New York.

Another service which the doctrine of successive births could render to statesmanship is that, if properly understood, it would play a part in transcending the emotional passion of nationalism, which has been the cause of so



many wars. Our own nation, concerning which we are so aggressively patriotic, will be left behind at death and we may re-emerge in that very nation we died fighting against so gloriously.

Scientists, especially biologists, who are largely interested in evolution, would find that the doctrine of pre-existence could explain many of their perplexities. Evolution according to orthodox biology, is mainly, perhaps entirely, dependent upon heredity and environment. We can recognize evolution, thus motivated in the animal and vegetable kingdoms, but it largely fails in the human.

How was the genius that produced the Shakespearean dramas evolved? How were such beings as Plato or Jesus evolved? Biology is silent.

These and many other perplexities, because of man's assumption that progress is due to physical evolution alone, disappear if we assume, for each human being, instead of nothingness, ages of past living. Man is dual, and it is only reasonable to accept a dual and parallel line of evolution: the body by natural selection or survival of the fittest; the consciousness, or mind, by repeated experiences, by innumerable successes and failures, in the past. Those who manifest a poetic or artistic, or any other talent, are those who have labored and learned in other surroundings in lives now forgotten.

But probably the doctrine of pre-existence and rebirth would be of more service to the theologian than to either the statesman or the scientist. He would once more be equipped with some definite teaching as to man's destiny in this universe. To know man's destiny is to know man's duty. Even if man learned no more than so to guide his present life that he might be born into happier conditions in the life to follow, it would help civilization immeasurably.

The peace of resignation could be bestowed upon the numbers who are born

crippled, deformed, dwarfed, or handicapped in any other way. These people see others around them apparently endowed with strong, healthy limbs. Religious leaders and scientists both inform them that they have only one life. "Why have I been singled out for this malformation?" is their mute inquiry. The only answer they receive is, "It just happened, that is all we know." Contrast that with one who could say, "Rejoice! your debts are paid. Now go forward to the Life more Abundant."

It would be easy for the theologians to adopt this doctrine. According to the Catholic Encyclopædia rebirth was taught by the Albigenses, by the Gnostics, and by several of the Church fathers, as, for instance, Origen, Justin Martyr, and by Clement of Alexandria. Not only is it contained in the scriptures as mentioned above, but surely it is contained in the Church's chief creed. That clause says, "I believe in the resurrection of the body and in the life everlasting."

Then why should the vision of man be veiled? So far we have illuminated man's path only for a short distance behind and before him. Journey's end is still hidden in darkness, unknown. In what will these successive lives on the earth plane finally culminate? Shall we lose our identity in the allness of infinity? Or shall we ourselves become the boundless whole? To whom has God told his secret? Is there no prophet or seer who can guide us to the heights of the Pisgah mountain, that we may view the Promised Land? We are prone to stoning our prophets. Both Jeremiah and Jesus were stoned.

It was Jeremiah who said: "And they shall teach no more every man his neighbour, and every man his brother, saying: Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord."

Is this the vision we seek? Is universal Cosmic consciousness the answer to Carlyle's riddle?

Famous March Birthdays

Sculptor

March 6, 1475, Caprese, Italy. Michelangelo Buonarroti. Destined for a scholarly life, Michelangelo found the attraction to the arts irresistible. To sublimity of concept, he added, through study and practice, perfection of line and knowledge of form. His sonnet proclaims his artistic credo:

*If it be true that
any beauteous thing
Raises the pure and
just desire of man
From earth to God,
the eternal fount of all,
Such I believe my
love.*

Physicist

March 14, 1879, Ulm, Germany. Albert Einstein. Scarcely had he finished school before young Einstein at 26 published four papers important enough scientifically, according to competent judgment, to give him solid recognition in the realm of pure science. To these he added his Theory of Relativity for which he is universally acclaimed. German by birth, Swiss and American in turn by naturalization, he has become a citizen of the world by adoption.

Other March Birthdays

Alexander Graham Bell
Rosa Bonheur
Nicholai Gogol
Henrik Ibsen
David Livingstone
Thomas Masaryk
Robert A. Millikan
Wilhelm Konrad Roentgen
Arturo Toscanini

Mathematician

March 26, 1773, Salem, Massachusetts. Nathaniel Bowditch. Although bred to his father's trade as a cooper, and later apprenticed to a shipchandler and still later shipping as supercargo on many long voyages, Nathaniel's inclination was toward mathematics and practical application of science. Combining his practical knowledge of navigation with his love of mathematics, he wrote a work in 1802 still used by the U. S. Navy: *The New American Practical Navigator*.

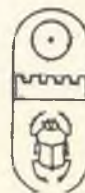
Educator

March 28, 1592. Nivnitz, Moravia. Johann Amos Komensky. Born among the persecuted followers of John Huss, it is not strange that religion and education claimed Komensky's life so completely. At school he discovered the need for more adequate instruction methods and material. In life, he found religious persecution rife. He became a teacher to correct the deficiencies in the schools; a preacher to promote Protestantism among men. In both, his efforts seemed futile; yet posterity has benefited.



It is not opinion that makes things false or true, for men have denied a great part of the world which now they inhabit; and America as well as the Philosophers' Stone was sometimes in the predicament of impossibilities. There is nothing more absurd than to be of the same mind with the generality of men, for they have entertained many gross errors which time and experience have confuted. It is indeed our sluggishness and incredulity that hinder all discoveries, for men contribute nothing towards them but their contempt, or which is worse, their malice.

Eugenius Philalethes in *The Publisher to the Reader*. The Fame and Confession of the Fraternity of R. C., Commonly of the Rosie Cross. 1652, London.



The Scroll of Memory

By THOR RYLANDER

(as told to H. Arvis Talley, D.C.)

WRITING biographies is no snap because sometimes people have funny habits. Of course, one doesn't go around compiling the life story of every Tom, Dick, and Harry, but one does run into many different types of personalities about whom biographies are written. Anyway, I have been doing just that, off and on, for some twenty-eight years. I enjoy it. It involves a curious combination of factual material, fiction, tabloid reporting combined with archaeology, and if you are good you have to bring the character to life by supplying an intimation of what must have been there and yet was never expressed. One has to scatter a bit of Ziegfeld in lives that revolve around a Wednesday night prayer meeting, and in turn a bit of the sublime must be sifted into a character who to all appearances was an unsuccessful candidate for the A.A.

A biographer has to shove his nose into every type of human endeavor—go about turning over the stones along yesterday's path, peering under beds, sifting the garbage cans and wastebaskets of bygone years. Maybe nothing important is uncovered, but by following the dim footprints on the trail one can't help knowing what his subject must have thought in order to have made the trail in the first place. It was my effort at following this vague trail that made me conclude that people have some very funny habits.

I had been employed by the estate of one whom we shall call *William Weston III*—to write his biography.



The part that was known wasn't too unusual. Bill Weston III was from a rich American family. Too much money, too little care, too much college, too much bad publicity. It all summed up to rich present, poor future. To his cronies and drinking pals he was simply Bill Weston or Three Fingers Bill. This came about one night in a bar when he was taunted about his "fancy moniker."

The drunk had said, "What does it mean, Willie? I have heard of two-timers but this three-timer stuff is

new to me."

Young Weston had collared the drunk and replied, "That refers to three fingers in a bathtub. The amount of gin it takes to bring me to life or the amount it would take to lay you under the table. I'm through buying. It's your turn—put up or get out."

The crowd wouldn't let the drunk back out. When his money was gone, drinks were supplied by friends. Weston was brought to life that night. A life of a sort. He became Three Fingers Bill, and his friend was put under the table.

Number Three

Weston had a sort of compulsion (perhaps due to his name); he did everything in threes. It was three months before he sobered up from his christening as Three Fingers Bill. His family accepted his eccentricity. They knew that if he was gone for one night he wouldn't be back for three. They knew, and accepted, that if he didn't return at the end of three weeks, he wasn't to be expected for three months.

This state of affairs existed for almost seven years. Then Three Fingers Bill dropped out of sight. Four and one-half years later Bill Weston returned. He was changed. All that remained of the old Bill was his enthusiasm. He seemed to have transformed his ability to clink glasses and consume gin into the art of chipping stone and daubing oils.

Without any great to-do he established the Weston Art Foundation for the purpose of promoting artistic expression and modern art. The rest of the story is well known. The Weston Art Foundation has aided countless students of art. Bill Weston was successful because he was happy. Never did he have to worry about finances because the business ability of the founder of the Weston fortune secured that. William Weston III, however, had his foundation set up so as to be self-perpetuating. So William Weston III passed the latter part of his not too-long-life as Bone Dry Weston instead of the Three Fingers' type. He was free of the number compulsion until he passed away at sixty-five following the third heart attack. None of that is so strange for I discovered that frequently the third coronary calls time out for keeps whether one has a number compulsion or not.

Clearing the Mystery

The mystery to me was why old "Three Fingers Bill" quit the bars after seven years and where he was for the four and one-half years following.

From his family and from papers I received only one clue. There was a letter which they had received from him three months after his disappearance. It had been posted from a well-known European port. It was in his handwriting and stated that he was well and happy and would return in three or four years. This was unusual because his *three* compulsion had almost completely taken the *four* from his vocabulary. The clue came from an analysis of the paper. The paper was handmade and definitely indicated the section of the country and the probable location.

I checked the travel lines and discovered that this area was not easily accessible from any well-traveled high-

way. It was necessary to use a pack train, or go by foot all the way, or to combine river travel and packing. The latter was less time-consuming and must have been Bill's route.

It was on a blustery November morning that I dismissed my guide at the inn and followed the mountain pass. I walked with the increasing wind pushing me backward as it swept the path clean. In two hours' time I came to a division of the trail. The broad trail continued on into the next valley. To the left was one not so clearly marked. For an additional half hour I trudged. Then to my amazement I saw a modernly designed statue. It was scarcely a stone's throw from the road and was placed in a clump of gnarled mountain shrubs. At this altitude all plant life was dwarfed. I walked to the piece of sculpture and discovered that from this point I could see back to the broad mountain pass, the return to civilization, but upon looking in the opposite direction I could see a gate and the roofs of a monastery.

I walked to the edge of the knoll to see as much of the pass as possible. I noted that my shadow on the snow-bank appeared squat and grasping as though it were a type of snail shell trying to draw me back into its coil. I walked to the opposite side of the knoll. It receded steeply. From here my shadow streaked across the snowy slope and resembled a creation of the machine age. A rocket man, perhaps—his aim poised, awaiting the spark which would eructate it heavenward in a hissing roar of power.

I knew that William Weston III had stood there and had gazed backward toward the inn and forward toward the monastery. I knew that he had observed the two shadows. The piece of statuary in the midst of this snowy vastness was a Weston original. The piece was called *Decision*. As far as the public was concerned the original occupied a place on the main floor of the Weston Museum. It captured the fancy of all onlookers.

The stone had seemed to come alive for the artist. The base seemed to resemble roughly a modernistic conch shell, grasping and holding to the earth while the upright shaft seemed to be ready to spring heavenward with an



implied human intelligence. Yes, here was the true *original*. William Weston had joined the three-dimensional solids of the shadows and formed his masterpiece in stone. He had called it *Decision* because he had received his inspiration and made his decision at that very point.

A Strange Healing

That isn't all of the story of William Weston III, and it wasn't as easy as that. The other details were supplied by Brother Justinus of the monastery, during the days I spent with him.

The monastery was located in the mountains. Very near timber line. At this place there was maintained a rescue station. From that point a Shangri-La type of valley began, the floor of which was some 3000 feet below the rescue station.

They had quite a community. Farming, fruit and stock, papermaking, bookbinding.

Various of the brothers were skilled in the arts and crafts; this knowledge they kept alive through instructing the others.

Their particular *belief* is unimportant. It is sufficient to say that their concepts were rather broad, bordering upon Pantheism, but their devotions and meditations occupied certain hours of the day. In fact, these took the form of shifts so that at every hour of the day and night there would be one group of the brothers engaged in devotions.

I was interested in learning that they maintained one group of rooms each containing a cot, a chair, a mirror, candles, and a basin of the fresh mountain water.

Pilgrims and wanderers would be assigned to one of these cells. They could remain there as long as they wished. Each morning for seven days a ration of black bread, jerked meat, and raisins would be placed at their door. Upon the eighth morning there would be no food; but instead a hoe, an axe, and a mattock. The visitor, if he felt inclined to come out, would choose one of the tools and work in the various departments indicated by his choice. From that time on, he was

welcome to eat in the dining hall with the brothers. If he chose to talk he would find a certain amount of companionship; if he preferred to remain silent and follow the pattern of other silent ones, that too was his privilege.

The library which housed ancient volumes of unheard-of handwritten books in strange tongues also protected a surprising number of modern works upon every conceivable subject.

This library and the chapel could be used freely by all visitors. Only the regular brothers were obliged to observe specific hours for devotions. Visiting pilgrims were free to come and go as they desired. They received the vows of the Brotherhood upon their own request. After taking the vows, they were obliged to regulate their lives in a certain manner. Before that time, however, lodging was free but to eat meant to work.

All this Brother Justinus told me. He also related that after William Weston appeared as a frightened, disheveled, pursued pilgrim, crying and babbling about "*them* being after him," he entered his cell not to emerge for three weeks. He came out gaunt from his fast, but his face was clean and his hair combed.

Brother Justinus confided that the mirror and basin of water had a remarkable power of suggestion. Cleanliness was one of the primary rules of the monastery, and yet nowhere was this rule found in its printed form. The simplicity of the cell, the aloneness, the mirror, and the basin of sparkling water conveyed a message where preachments failed.

From Brother Justinus I learned that at times the only claim to sanity that Weston possessed was the evidence of having washed his face and combed his hair. He showed me the record that was kept upon him. This was not difficult, for never were there too many visiting pilgrims.

After his third week of solitary fasting he had emerged and taken up the hoe and had found his way to the vineyard. At times he would stand for hours in one position. Once at quitting time the workers had gone their ways, but he remained rigid, staring with un-

seeing eyes, rooted to the spot where he had stopped that morning. He was observed but not molested. The next morning he awakened when the workers came to the field. It was reported that he had been sleeping curled up in a ball between the rows of grapevines with the hoe clasped tightly in his arms.

Sheepishly, he got to his feet—brushed the dirt from his clothes, and passed a comb through his hair. The others passed him without noticing. Silently he had followed the example of the other workers, but it was observed that occasionally he whistled and sang as he worked.

Days passed and the work continued. At times he was sullen, morose and preoccupied. Sometimes he would stand for an hour or so without moving; at other times, he appeared suspicious and glanced furtively about, muttering darkly to himself, ripping viciously at the weeds. Not infrequently he was observed conversing with imaginary companions, laughing, arguing, and admonishing them.

When the summer work was finished, William Weston expressed the desire to work in the winery. Gradually he became less preoccupied and more sociable, even entering into some of the discussions. I was given to understand, however, that the opportunity for such discussion was limited; these brothers felt that discussion could easily violate the sacredness of one's thoughts, and therefore it seldom amounted to more than an expression of opinion without a rebuttal privilege.

Destruction of a Symbol

William Weston later had cut wood; then in the cabinet shop he seemed to take exceptional interest in carving wood. He received instruction in art and diligently began beautifying the chapel and meditation hall. Weston's ability was unique. The figures which his tools produced seemed to come to life. They seemed on the verge of speaking. He became more and more intent upon his work until one day he did not report at the dining hall.

It was Brother Justinus who found him. He was sobbing bitterly. The floor was littered with debris of what

had been a most lifelike figure. He had just completed it when an overwhelming fury had seized him and in a blind rage he had reduced his masterpiece to kindling wood.

Following this episode he talked freely with Brother Justinus and gave him his name and entire history. William Weston knew at that time that his illness was over. He returned to art but never again did he work with wood and never again did he endeavor to produce a likeness of human form. He worked in clay, plaster, bronze, and stone, but always the subject matter was modern art.

Weston's last year was spent in completing the work I had recognized in the grove. His leaving was as lacking in ceremony as had been his arrival.

Brother Justinus' story was finished. His aged hands closed the notebook which could have been called the Case History of William Weston III.

I could not help commenting, "Brother Justinus, in my work I look into all sorts of lives and talk to all types of people so I've picked up a lot of psychology and psychiatry. That man was a psycho—he was crazy. It is a wonder he didn't murder someone. Did you realize the risk you were running? Did you ever recommend that he receive treatment?"

Brother Justinus smiled as he answered, "William Weston was an unhappy man. In the outside world he might have been called a 'psycho,' but here he was in a different world and therefore was in a different category. Life here was simple; it was necessary that he please only himself. His needs were at a basic level and they were fulfilled by work which he could do. There was no competing. Here was an undreamed of opportunity for happiness. The man who is unhappy is a sick man it is true. Man in living a simple life has the same intelligence that is possessed by the animal. When he is ill he will seek out that which will give him the greatest ease. When you feel faint you lie down; when you are cold you put on more clothing. Yet in the artificial world, when a man is unhappy you try to cheer him up. You stimulate him to re-enter the very

(Continued on Page 111)





Primitive Theories of Disease

By SPENCER L. ROGERS

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TO BOTH primitive and civilized man, disease is a terrifying abnormality. Restoration to health requires curative procedures and these in turn must be based on some theory as to the cause of the disease. Both the scientific physician and the shaman study the manifestations of disease in the physical and mental derangements of their patients. Both will discover a cause for the onset of the disease. Both will prescribe treatment, and will predict the course of the improvement. Throughout diagnosis, prescription, and prognosis, both the doctor of our civilization and the primitive medicine man are guided in their efforts by working theories which are at least tentatively accepted as established knowledge.

In attempting to control disease, the points of attack of the physician and the shaman are fundamentally different, however. The civilized physician seeks to allay disease through an understanding of the human bodily machine. The shaman works primarily with an imaginary machinery behind the scenes of the visible world. This realm of spirits, straying souls, and magical forces is the subject of his theories and the medium through which his cures are directed. He may use some rule of thumb medical in-

formation based on a knowledge of herbs, or he may occasionally practice elementary surgery. His main province, notwithstanding, is the supernatural. His patients are more impressed by his vivid shamanistic rituals and his authoritative claims of power over the spirits than they are by powders and poultices.

The shaman may, furthermore, convince his patient of the thoroughness of his cure by producing a tangible cause for the illness. The shaman may, through sleight of hand, produce pebbles, crystals, or other "mysterious" objects from the body of the sufferer. These, he explains, are the evil substances which cause the illness. Evil magic introduced them into the patient's body. Now that the cause for the sickness is removed, improvement may be anticipated. In another case, loss of strength on the part of the patient may be explained by loss of the soul. Perhaps the soul has been captured through magic. The shaman then sends a spirit messenger to recapture the soul and return it to the body of his patient.

Thus runs the course of the shaman's professional skill. High claims, parlor magic and theatrical exhibitionism are his specialties. Yet he is doubtless often sincere. He is working on principles which have been delivered to him as basic truth. Furthermore, he has often

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Digest
March
1951*

seen his efforts crowned with success. From the viewpoint of scientific civilization we explain his successes by noting that his elementary herb cures may have occasional healing value and that his performances may involve beneficial psychotherapy. Yet the shaman has never grasped the postulate of scientific medicine that disease can be cured through the aiding of natural bodily repair processes.

Among a few primitive peoples, natural and supernatural medicine is segregated under two separate professions. In some African and American Indian tribes there is one profession of sorcerers who claim to heal disease and do other miraculous things by purely supernatural means. There is also a group of herb doctors who practice a simple type of naturalistic medicine. Among their people the supernatural practitioners invariably enjoy a much greater prestige.

Primitive theory also sometimes permits of a dual explanation of the same condition. The African Azande people believe that disease and bodily misadventures are produced by a combination of natural and supernatural forces. A scald on the hand, for instance, is admitted to be the result of hot water burning the skin. Yet the act of being scalded, they say, was brought about by evil magic. Such a dualism of thinking about disease is often found among people of more advanced civilization where sickness is thought of as supernatural "visitation," although the actual bodily conditions are recognized as being physiological in nature.

The use of herbs and other phases of empirical medicine as known and practiced by primitive peoples is a fascinating study, but tells us little about the attitude of these peoples toward the cause of disease. Drugs when used are usually thought to have virtue because of the magical formulas with which they are prepared and the consequently strong "medicine" with which they have thus been endowed. Supernaturalism, rather than proto-science, is used to explain the occurrence of disease and its treatment. Primitive peoples as a rule know nothing of physiology. The healer enjoys the greatest favor who makes the highest claims,

puts on the most effective exhibit, and, it may be added, most successfully avoids or explains away failures. Primitive treatment of disease centers about the supernatural practices of the shaman. Our enquiry into the primitive theory of disease leads us directly, therefore, to a study of the supernatural beliefs which underly typical shamanistic procedures.

Hidden Evil

The primitive medicine man may give explanations of disease which will follow either or both of two avenues. In diagnosing the illness he may cite as the cause for the patient's symptoms some irregularity within the person of the sufferer. Again he may explain the reason for getting sick in terms of much more remote factors in the patient's life history, going back, perhaps, to transgressions of the patient's youth. Causes of either the immediate or remote type may be pointed out, or both may be included in the same diagnosis.

Explanations of disease through a condition within the person of the sufferer fall into three categories:

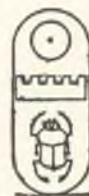
(1) *Disease-object intrusion.* Foreign objects of evil power are said to be within the body of the patient. Crystals, pebbles, and small animals are typical disease-producers.

(2) *Spirit or demon intrusion.* Foreign demons within the sufferer's body are thought to cause the pains and sufferings symptomatic of disease.

(3) *Soul straying or soul capture.* The weakness of the sick person, or his internal distress, may be ascribed to the soul leaving the body and going to another realm, often under the influence of pernicious witchcraft.

The avenue of more remote explanation for the onset of disease likewise includes three types of theories:

(1) *Magic or witchcraft.* Most primitive peoples live in a world actuated by complex and terrifying forces which work "behind the scenes." Abnormalities of all kinds, good and bad, are explained by these forces. These magical forces can be manipulated by human beings if they know the formulas. Everyone is in constant danger of having evil witchcraft worked upon him.



Death, disease, and all manner of misfortune are explained as work of enemies who have set in action, or hired someone to initiate, black magic. There is no such thing as natural sickness and death: an evil-working enemy is responsible for all bodily misfortunes.

(2) *Dreaming*. Dreaming is sometimes thought to bring on sickness. Such dreams are usually about sickness or something related to it.

(3) *Moral delinquency*. The violation of the various and often highly complicated taboos and moral codes of primitive society may bring disease. Sometimes such violations excite the anger of the gods; sometimes the penalization is a part of the mysteriously automatic universe. Gods may be displeased at some lack of respect toward them in the careless execution of rituals. Again certain acts and words may be avoided for no known reason except that violation brings supernatural visitation.

No attempt to classify human thought processes can hope to be complete or universally applicable. The above analysis does embrace, however, the more common doctrines of shamanistic diagnosis. . . .

Intrusion of foreign objects into the patient's body is the excuse for one of the medicine man's favorite techniques, that of cupping and sucking. The pernicious disease-giving objects are usually produced at the climax of the healing ritual and shown to the onlookers and the patient, if the latter is able to take notice. Small animals and sharp objects, such as thorns and crystals, are favorite disease producers. . . .

Spirit intrusion is a very ancient and at the same time a currently widespread belief among primitive peoples. . . .

The Navaho Enemy Way, a summer healing ceremony, is built around the concept that disease demons are analogous to human enemies during warfare. Parts of the exorcism ceremony seem to be a survival of earlier military rites and in one part of the ritual the house where the sick person is lodged is charged by men on horseback who ride wildly around the hogan, shooting into the air.

The spirit intrusion theory of disease is represented in all the continents of the world save Australia.

In regions where the doctrine of souls is well developed, the explanation of disease through *loss of soul* is commonly met with. In primitive beliefs the soul often assumes a tangible character which it lacks in the more highly developed religions. Rather than a mysterious entity it is often a very real and substantial part of the person and is responsible for his life and strength. It is often thought of as the double of the material body. Such soul concepts lead naturally to the belief that sickness is due to soul derangement, either loss or capture by an enemy of this vital essence. . . .

The soul loss doctrine is distributed throughout the world, but is especially strong in the northern portions of North America and Asia.

Among the more remote causes for the incidence of disease, *magic*, and *witchcraft* are favorite primitive explanations. Witchcraft may work in some specific way, such as to cause disease-giving objects to enter the body of the sufferer, or may be the means by which the soul has been captured. Again it may not be explained as to just how witchcraft has worked. Evil magic may be a sole and sufficient explanation for disease in itself. . . .

The second of the more remote causes for sickness listed above is *dreaming of being sick* or of something associated with sickness. This belief is not merely that the dreams are portents of sickness, but in some supernatural way actually bring on the sickness. The dreamer may not himself suffer the ill effects of his dream but a relative may be the victim. This idea obtains among several tribes in Western North America. The Paviotso regard dreams as one of their principal causes of illness, as do the Maricopa and other Yuman tribes. . . .

The third of the more remote causes of sickness enumerated is *moral delinquency*. Primitive societies abound in obligations and prohibitions which, when violated, are thought to cause misfortune to the offender and often to his community. Such ideas may

take the form of belief in an unseen machinery through which violations of taboo inevitably bring disaster. Again the beliefs in this direction may be involved with belief in personal gods and spirits. A sinner may have offended and angered one of the gods who in turn works his vengeance by bringing disease upon the offender. . . .

There are, of course, primitive views about disease which do not fall into the above categories. Some peoples, such as the Winnebago, do not at-

tempt to explain sickness other than to consider it simply as a fact of human existence.

The conclusion which seems to emerge from a study of primitive attitudes toward disease is that getting sick is usually considered a supernaturally incited condition, coming about through the malicious application of magical powers, through some unfortunate dream experiences, or as punishment for the violation of taboos or neglect of obligations. . . .



Your Community and You

By NELL D. JOHNSON, F.R.C.



TIME brings to every human being the opportunity to serve. This may be in the nature of an office in some local worthwhile organization. Even sincere and loyal workers are often faced by a very trying situation. They know that to hasten their own evolution, and rid themselves of some of their karmic debts to society incurred in the past, they *must* serve. On the other hand, the pressure of daily living, with its countless demands upon energy and time, tends to set up an emotional conflict. What is one to do? Is he to place work and family obligations first, and flatly refuse to accept an office, or should he try to compromise by subtracting some of the time now devoted to daily living and allocate it to civic or community service?

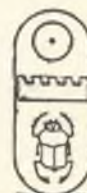
To add to the perplexity, one hears constant criticism of those who *are* serving. Occasionally a word of praise may be offered in recognition of an officer's work, but, by and large, human nature not being Divine nature, the preponderance of the remarks are adverse rather than of praise.

If one does accept such a responsibility, he is immediately put to the test in many and varied ways. Scarcely a day goes by which does not bring

him face to face with tests of his sincerity, his loyalty, his very integrity. What the nature of these tests is, is not always evident. These tests are not always "evil" in the commonly accepted sense of the word. The harassed worker treads his way carefully, as though he were traversing a swampland in which poisonous reptiles lurk near every footstep. He knows that if he fails these obligations, he must, sooner or later, be faced with similar situations which must be handled correctly, if he is to proceed in his spiritual evolution.

However, there is a brighter side to this picture. If the worker can develop an imperviousness to the pettiness of unjust criticism and an open mind to all fair criticisms and suggestions, he will find in service many rewards. Not the least of these is that a talent or an ability, like a muscle, thrives on use. The most difficult and annoying tasks have a way of becoming easier if they are faced with determination and courage.

Friends can offer advice, but no ready-made answer as to whether any particular person should or should not accept an office or other responsibility. The only real solution to the problem will be found, after earnest meditation, in the inner self of the one concerned. May the Cosmic Mind help him to find the right answer!





SANCTUM MUSINGS

THE NEW YEAR OF SPRING

By RODMAN R. CLAYSON, Grand Master



THE New Year of Nature is the New Year of the Rosicrucians; and traditionally and annually we observe it as such. The pronouncement of the Imperator proclaiming March 21, 1951, as the beginning of the traditional Rosicrucian New Year 3304 can be found elsewhere in this magazine.

Nowadays the New Year for practically all peoples throughout the world begins on January 1. This, of course, is in accordance with the Gregorian calendar which has been in use for nearly 400 years. In ages past, however, there were countries whose people recognized the beginning of the New Year on the occasion of the spring or vernal equinox which, according to the calendar now being used, occurs on or about March 21.

In some countries, such as Egypt, the sun-god had much to do with the determination of the New Year, while in other countries, such as Greece and Babylonia, the determinations were influenced by the moon. Peter Apian, German mathematician and astronomer of the sixteenth century, tells in his writings how the Churches were influenced, in the determination of their festival, by the moon cycles.

Among all days, Easter stands pre-eminent. Apian wrote that the Scriptures prove that Easter must be celebrated in the first month of the New

Year. This was to coincide with the beginning of spring. However, the moon cycles, each being of approximately 28 days duration, caused the determination of Easter to fluctuate between the date of the spring equinox and the two or three weeks following, in the month of what we now refer to as April. So we find that Easter is celebrated on the Sunday following the first full moon after the first day of spring. Christians today celebrate Easter as the anniversary of the resurrection of the Master Jesus.

Many legends, having to do with the sun, state that the sun was conceived at the time of the vernal equinox and born on the occasion of the winter solstice which occurs about December 21 or 22.

Among historians there are those who refer to what they term *the pagan observance of festivals* such as that of the spring equinox. The Egyptians were fully cognizant of the spring season. We find among their early records that it was in the spring of the year that the great sun-god *Ra* created life on earth. History tells us that the Egyptians held ceremonies in honor of this event.

In ancient ceremonies commemorating the advent of spring, rites were performed which were intended to regenerate the spiritual qualities of man. It was an occasion for initiation into the mysteries of one's own nature. Solemn conclaves were held for discussions; pledges were renewed for the

cause of enlightenment. Only in the most primitive and degenerate societies were the rites of rejuvenation performed in a carnal sense. Upon such occasions great festivals were held. Feasts, dancing, songs, and general rejoicing were everywhere in evidence. In the magnificent temples the ceremonies were of a most solemn and sacred nature. Liturgies were formulated for just such occasions. The feast was purely a symbolic rite; it consisted of partaking of three food-elements depicting the triune elements of man's being. With the consumption of these substances the participant was supposed to have comprehended the dependency of his composite being upon these elements.

It may be said that the feast was a moral lesson. All animals, all mankind, must eat to live. Perhaps the symbolic eating and drinking in which they participated was the verification of the fact that they were not seeking satisfaction for mere animalistic life, but seeking for something that raised them above an animalistic sort of existence.

Osirian Mysteries

Osiris, once looked upon as the sun-god and later as the god of verdure and fertility, was greatly venerated by the Egyptians. In fact, much of the classic mythology of Egypt revolves around Osiris. The Osirian mysteries—perhaps the oldest among the ancient mysteries of the Egyptians—concerned the birth, life, death, and rebirth of Osiris. In these mysteries the doctrine of immortality was first introduced to man. The Osirian legend was enacted as a mystery drama. Osiris represented the creative forces of the earth, virtue, and goodness. His brother *Set* was the manifestation of evil. These two forces were continually in conflict in the world. Osiris had led a good life, and

the mysteries showed how after death Osiris was resurrected and enjoyed an afterlife.

Drawn on the walls of the Temple of Denderah is an account of the burial of Osiris and his subsequent resurrection. The inscriptions exhibit in a series of scenes the dead god lying swathed as a mummy in his bier, then gradually raising himself higher and higher until he has entirely left the bier and is seen erect before the guardian wings of the faithful Isis and a male figure who holds before his eyes the *Crux Ansata*, the Egyptian symbol of life.

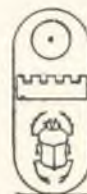
Even more instructive, however, is another representation of the same event in a chamber dedicated to Osiris in the Temple of Isis at Philae. There we see the dead body of Osiris with stalks of corn springing from it, while a priest waters the stalks from a pitcher which he holds in his hand. The accompanying inscription sets forth that this is the form of him whom no one may name, the great Osiris of the mysteries who springs from the corn which has been watered by the rains of nature.

During their festivals of sowing, the Egyptian priests used to bury effigies of Osiris made of earth and corn. When these effigies were taken up at the end of the year, or perhaps at a shorter interval, the corn would be found to have sprouted from the body of Osiris, and this sprouting of the grain would be hailed as an omen of the growth of crops. The lesson from that observance is obvious. The corn-god produced the corn from himself. He gave his own body to feed the people. From the death and resurrection of the god *Osiris*, the Egyptians drew not only their support and sustenance in this



By Lester L. Libby, M.S., F.R.C.
Director, AMOEC Technical Dept.

- A radioactive isotope of mercury, made by bombarding gold in the Oak Ridge atomic pile, has been found by scientists to emit, when excited by microwave radiation, an unvarying spectrum color component whose wavelength is determined to an accuracy of one part in 40 million. Proposals are being made that this wavelength be adopted as the new international standard of length.
- Scientists calculate that proposed "space" projectiles must attain an initial velocity of at least seven miles per second in order to permanently escape from the gravitational pull of the earth.
- Stationary telescopes with diameters of up to 300 or 400 inches can be constructed at relatively low cost using a novel mirror technique developed by the Italian astronomer Horn-D'Arturo.



life, but also their hope of life eternal beyond the grave.

Osiris was thought to be the offspring of the sky and earth. What more appropriate parentage could be invented for the corn which springs from the ground and receives its life from the sun, the wind, and the rain? The story of Osiris indicates that as a god he was the personification of corn, and would die only to come to life again every year. The story of Osiris was dramatized in the mystery temples of the Egyptians.

Eleusinian Mysteries

In Greece, too, the observance of new life, with the beginning of spring, was dramatized in the Eleusinian mysteries. The two principal characters were the goddesses *Demeter*, the mother, and *Persephone*, the daughter. It was taught therein that man was comparable to vegetation. In fact, an ear of corn was exhibited to the worshipers as the central mystery of the religion. It was shown that plants seem to die in the winter, but with new life are reborn in the spring. The two goddesses, *Demeter* and *Persephone*, were essentially the personification of corn, and represented fertility, the fruitfulness of the soil and the fruitfulness of man. In the Eleusinian rites the initiate learned that after his earthly days he would be resurrected in Elysium, and the rites endeavored to convey and demonstrate knowledge of what man would experience in the afterlife.

From the very earliest times, man was led to believe in gods that were presumed to be superhuman or supernatural. In his imagination the gods were his superiors. It came to pass that man created gods in his own likeness; and being mortal himself he presumed the gods to be likewise mortal. It is not hard to understand, then, why the people of early times felt that in the eating of the symbol of the body of the god, they shared in the god's powers. This was evidenced with regard to corn. The corn, being a symbol of a god, was taken into man's body. The grape was another symbol of a god, and its juice was also taken into man's body.

To the early peoples the drinking of wine in the rites of the wine-god

Dionysus was not an act of revelry but a sacramental act. On the occasion of the spring equinox, bread and wine came to be accepted as sacrificial elements. Cicero, in his writings, facetiously remarked: "When we call corn *Ceres*, and wine *Bacchus*, can you imagine that anyone will believe the thing he feeds upon is a god?"

The mystery related to the drama of *Edon* is said to have been first taught by *Janus* who was also the first to introduce it in the temples as the sacrifices of bread and wine in commemoration of regeneration as the symbol of the seed. With the passing of time great significance became attached to these rites, and the goddess *Ceres* represented the regeneration of life from the seed, and the god *Bacchus* represented the grape, the emblem of wisdom or knowledge. Today we leave far behind us the literal meaning of the feast. We cannot accept the objective inference of the symbolical food elements as man once did.

Rejuvenation

In 243 A.D. *Hippolytus*, the Greek Christian writer, attempted to prove the birth date of the Master Jesus. He declared that the first day of creation—that is to say, the beginning of all things—occurred at a time corresponding to the spring equinox. He said that at this time of year everything breaks into life and is rejuvenated. He showed that at the vernal equinox the day and night were equal. He stated that the moon was created full immediately after the vernal equinox. Therefore, the occasion of the full moon after the vernal equinox was the anniversary of the first day of creation.

The truth is obvious, in the beliefs of our predecessors, that with the beginning of spring there is the quickening of nature. After the cold, dreary days of winter the promise of spring and warmer weather brings joy to the heart. When the air grows milder, when the gardens glow with color, when the woods resound with the songs of birds, we feel and know that death is but a transitory state, that the heart of life and creation is everlasting.

The beginning of spring is nature's New Year. Just as the crops, the sea-

sons, the sun, and the planets are governed by definite laws and cycles, so is each and every living being. Spring puts new life, renewed energy, a new heartbeat into all things.

Not only is the spring a proper time to till the soil, plant new crops, and prepare the earth for new life, but it is also the proper time for man to plant new seeds for the future, new seeds of social harmony and order, new seeds of fine relationship with his neighbors and business associates, new seeds representing fresh ideals for attainment and accomplishment. The seeds we plant will mature and grow, and should be of the nature of that which we will want to harvest and reap in the remaining years of our lives.

On the occasion of the spring New Year, when all Nature is reincarnating by a process of a new awakening, and preparing to array herself with flowers and blue skies for our joy and gratification, we can contemplate upon our spirituality which can express or manifest itself only in the physical world of matter through the intelligence of the human being. This is the time to allow ourselves to be receptive to the birth of spring which brings new growth to the earth, new vigor and strength to the body, and new inspiration to the mind. It is time to think about the assistance we can render in stabilizing our society and culture in increasing the benefits of our civi-

lization. It is time to think of these things at this time of the year when our minds are facile and our bodies energetic.

With the advent of spring, if we look around us we will see much which tells us that the Creator continues to bring forth new life on earth at this season. It is a time for man to come out of his deliberations and, realizing his relation to these things, fill his lungs with the breath of spring, and go about his affairs with regenerated energy and impetus. Life is eternal, but life is renewed each year at the beginning of spring.

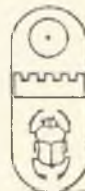
Today, as in the past, on the occasion of the traditional New Year all Rosicrucian Lodges and Chapters throughout the world will convene in special ritualistic convocations. The traditional New Year occurs with the advent of spring. This is the occasion of the vernal equinox when the sun in its celestial journey enters the zodiacal sign of Aries, on March 21, which heralds the beginning of spring and the end of winter. Rosicrucians throughout the world are urged to attend one of the special convocations. If this is impossible, they are to observe the private ritual which every member can use in his home. It is on this occasion that all Rosicrucians, in ritualistic observance, dedicate and newly consecrate themselves to the ideals and purposes of the Rosicrucian Order (AMORC).



ROSICRUCIAN WEEK

It has become customary in recent years to designate certain weeks for special observance. If any week of the year is to be considered as Rosicrucian Week, it is the one of the annual Grand Lodge convention, because this week-long event is devoted to Rosicrucianism and to activities of members of the Order in attendance. Every Rosicrucian who attends the convention is able to participate for the entire week in many of the activities sponsored and directed by the Order. Each member who is present can devote himself to receiving instruction and to participating in rituals, experiments, as well as in many forms of recreation, to make the week instructive and enjoyable.

Make your plans *now* to include in your vacation a week's attendance at the Grand Lodge convention, Rosicrucian Park, San Jose, California. It will be held this year from July 8 to 13.





The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most highly developed and spiritually advanced members and workers of the Rosicrucian fraternity. It is the focal point of Cosmic radiations and thought waves from which radiate vibrations of health, peace, happiness, and inner awakening. Various periods of the day are set aside when many thousands of minds are attuned with the Cathedral of the Soul, and others attuning with the Cathedral at the time will receive the benefit of the vibrations. Those who are not members of the organization may share in the unusual benefits as well as those who are members. The book called *Liber 777* describes the periods for various contacts with the Cathedral. Copies will be sent to persons who are not members if they address their requests for this book to Friar S. P. C., care of AMORC Temple, San Jose, California, enclosing three cents in postage stamps. (*Please state whether member or not—this is important.*)

THE ILLUSION OF ANTICIPATION



We all share the experience of the joy or of the dread of a coming event. Within our own minds we build up what we expect the event to be in all of its details. This process of anticipation before an event takes place is an exercise of the reasoning ability of the mind which is closely related to day-dreaming. The free play of imagination while anticipating an event is usually based upon some previous experience or the experience of someone else. It is not always logical unless we very rationally and carefully analyze each step and try to put the parts together consistently and completely.

It is well to distinguish between the process of mentally creating and that

of mere anticipation. When we create mentally we build what we hope to be a future manifestation. It is, in a sense, like a prefabricated material object. We carefully analyze the purposes and aims of the project and mentally build up in our own mind a detailed picture of its parts and its whole. When we allow our thoughts to go at random concerning something that we expect to happen, we are then idly permitting any thought that relates itself in our consciousness to the anticipated event to form the various parts and thereby we create an overly optimistic or an overly pessimistic view of the anticipated condition.

This experience of an actual event being of less significance than we had anticipated could be modified by the planning of our thinking. We are

often disappointed in what we had anticipated would be an interesting experience, an exciting series of events, or the accomplishment of a long hoped-for purpose, simply because our anticipation had been without complete control in reason. When we anticipate without planning or without seriously applying our minds to the problems involved, we place only ourselves in the situation and think only of our own reactions and the consequences of the events to us.

When anticipating an event with dread or hopelessness, we also are failing to take into consideration that other people may change the situation. A visit to a dentist may be looked to with great dread and reluctance without considering that the dentist, a specialist in his field, will certainly do all within his power to make the event less miserable than is anticipated. If we can through experience learn that future events can be made less imposing upon our present consciousness through the help of those who will enter into the series of events in which we also will be participants, we should further realize that we can depend upon even greater forces than those of human intelligence to be our guide and our support in all events that transpire in the span of a lifetime.

When events transpire that prove to be pleasurable and we recognize those moments as having added to our growth and interest, we look back upon them in much the same way that we look forward to pleasurable events. We soon learn, however, that we can never relive a moment, and that the past, ex-

cept in memory, is a closed book. We look back with appreciation at those events which gave us inspiration, enjoyment, and help, and reluctantly wish we had been more aware of their consequence at the time they transpired.

To obtain the most from life, to gain every lesson, and the full importance and enjoyment of every event demands an alertness to the present. A consciousness filled with recollections of the past and the anticipation of the future can miss the significance of the events upon which we are basing our hope or anticipation. Making the most of the present moment is a means for greater enjoyment and greater personal growth and development. There is no use deceiving ourselves about what has been or may be. Whether the past has been pleasant or disagreeable, or whether we anticipate pleasure or pain in the future, the fact remains that both, to a degree, lie outside our control; or, to state this truth in another way, what does lie to a degree within our control is the present moment. It can draw upon the past, using it to the best possible advantage, and the intelligent analysis of that past together with all the perceptions of the moment constitutes the best way to prepare for the future. If man is to grow mentally, physically, and spiritually, he must do so at the moment. Those who anticipate great events and accomplishments in the future and bewail their misuse of time that has passed are wasting time—opportunities in which they could truly grow and advance toward an understanding of themselves and of Cosmic law.



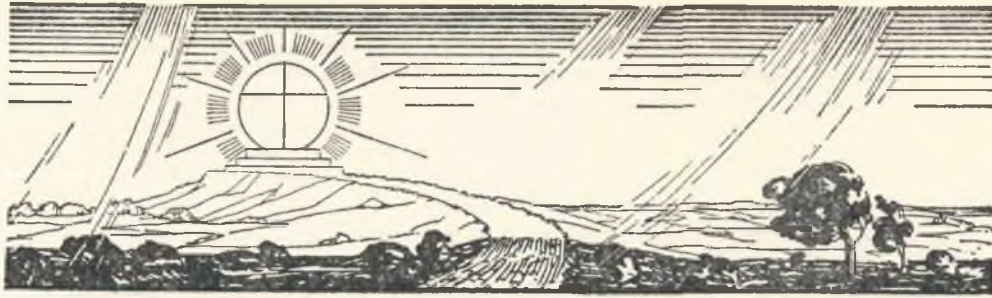
IN APPRECIATION

To all of my fratres and sorores throughout the world who were so kind as to remember the occasion of my birthday I take this opportunity to express my thanks. I trust that you will accept this manner of recognition of your kindness as it would be impossible to acknowledge all these lovely birthday greetings separately.

RALPH M. LEWIS

Imperator of the A. M. O. R. C.





The Rejected One

By DR. H. SPENCER LEWIS, F. R. C.
(Reprinted from *Rosicrucian Digest*, February 1929)

Since thousands of readers of the *Rosicrucian Digest* have not read many of the earlier articles of our late Emperor, Dr. H. Spencer Lewis, we adopted the editorial policy of publishing each month one of his outstanding articles, so that his thoughts would continue to reside within the pages of this publication.



MY MESSAGE to you this month is in the form of a little story that is taken from life, one which has made an indelible impression upon my mind, and which I feel sure will register itself permanently upon your mind.

I left my hotel room early one weekday morning to go out and take a walk in the bracing air before breakfast. It was in a large Eastern city, and I was passing beneath the rumbling, noisy elevated structure on Columbus Avenue on my way toward Central Park. At the corner there was the usual newsstand to which men and women, young and old, were approaching in a hurried manner to buy their morning papers, and then rush up the stairway into the elevated trains to get to their downtown positions, despite the fact that it was only seven o'clock.

Close by the newsstand, there was also one of the usual chewing-gum slot machines, with its ornate form and its decorative mirror in front. Many a young person had stopped at that machine and purchased some chewing gum, and many of them, especially the young ladies, had paused for a moment to look into the mirror to put another little touch to their hair or to their hat or perhaps flap a little more powder

on their nose. Faces that were young, youthful, pretty, vibrant with life, hope, and joy, had looked into that mirror many a time in the days, weeks, and months that had passed. Faces that were worn and perhaps dissipated looking had also gazed into that silvery surface with just a touch of shame or a sense of regret. Faces that were old and wrinkled with honorable effort and respectful labor; faces that were sad and faces that were happy; faces that were despondent and forlorn; faces that were indifferent, and hardly expressive of anything at all.

A very wonderful story could be told by that mirror at that corner. But I do not believe that that old mirror—located in a neighborhood where the wealthy and those of the middle class alike passed by it by the scores every minute—ever expected to reflect such a picture as it did this morning.

I had stopped near to the mirror for just a moment to determine which way I should cross the street, when my attention was attracted at once by a figure that was approaching the mirror so listlessly, so indifferently, that it stood out in contrast to those who were hurrying so rapidly. I stepped back from the moving crowd to watch this figure, and I saw that it was that of a woman, but what a woman!

I did not see her face at first, and I could only judge her by a view from the back and side of her body. She had on old black clothing, threadbare, shiny, torn, soiled, and muddy. Despite the fact that the air was brisk and the temperature low, she wore a very short, and thin, black jacket, of the ages so long ago that even a costumer would find it difficult to place the year of its style. The lower part of her body was covered with a long, thin, black skirt that touched the dirty, slushy street, and was so ragged and uneven in its fringed edges that its real length and finish at the bottom could never be known. Her feet were covered with heelless shoes, the soles of which were worn. The shoes were broken, crooked, and tied with strings that were never intended to be used on shoes. I looked upward to her head, and I saw beneath the little old-fashioned, black bonnet, that was covered with dirt and grime, the straggling ends of gray hair, unkempt, uncared for, and devoid of all that health and nourishment which human hair should have.

I saw that the woman walked not only listlessly, but with a staggering step. It was quite evident that she was somewhat intoxicated, and unable to walk steadily or properly. It was such a terrible picture that it held me spell-bound and I waited until I could see her face.

Finally she turned to see if anyone was noticing her, and was quite satisfied to discover that the men and women, young and old, were hurrying by without giving her the least attention or consideration. Then I saw that in her very old, wrinkled, knotted hand—red with cold, and unquestionably worn with years of toil and labor—she held a little package wrapped up in newspaper and tied with a string. Then I saw her face. I saw that her eyes were bleary from the influence of liquor, and the cutting winds made tears run down her cheeks. Her cheeks were hollowed, wrinkled, and chaffed by the cold. Her mouth was firm in lines and of a formation that plainly indicated the possession of considerable character, but her lips were quivering and trembling with nervousness. Her exposed neck showed wrinkles and hol-

lows that brought a lump into my throat, and made me realize that the woman was undernourished and probably suffering from a cold, if not from the early stages of tuberculosis. From the general appearance of her clothing, it was quite evident that she had spent the night sleeping on one of the benches in the park nearby, and as the daylight hours had come, she found it necessary to be up and about in order to avoid arrest. And here she was, on one of the busy thoroughfares of New York, unnoticed except by myself, and as greatly alone as though she were in the midst of a wilderness.

A Shock

Just at this moment she too looked into the mirror, and caught a fleeting glimpse of her face in the silver glass. The shock to her must have been as great as was the shock to me when I first saw her, for she leaned forward and peered into the glass as though she could not believe that what she saw was a real reflection. Then she stepped back a few inches and peered again, and searched in the glass for some change, for some indication that it was all a delusion and that what she saw was not real. What she thought or what thoughts passed through her mind at that moment, I could only get from her through the attunement and psychic contact built up by my interest and my concentration, and through my entire being there passed the impression of surprise, regret, and determination. I could almost hear her mental thoughts saying: "Is that I? Can it really be that I look like that?"

Then she stepped a little closer to the mirror. Her whole being became nervous—her hands trembled, her lips trembled; she began to cry, and she looked around quickly to see if anyone was observing her. Over her consciousness there had passed the sense of public inspection, public scrutiny, and public condemnation. Shame had taken possession of her. Fear of public opinion had returned at least to her consciousness, and for a fraction of a moment she was a woman again, a woman who cared. Quickly her right hand rose to her face, and almost unconsciously with the habit that had been hers in youth she pushed some of



the stray hairs back beneath her hat. She wiped the tears from her cheeks. She straightened her bonnet on her head. She threw back her shoulders and lifted her head erect, and tried to put into the mirror a picture that was not there.

One moment's pause, as though waiting for the transformation to take place on the silvered surface, and—there came disappointment. Her head bowed, her hands and body trembled again, her lips quivered, and tears came once more; her body bent forward in its same stupid, listless form that it had been, and again she was the woman of the street, uncared for and hopeless. What a conviction came over her, and what a change it made in her. And then realizing the hopelessness of her case and the fact that she could not by any effort of her own, redeem herself and bring back the appearance of what she once had been, she rambled on her way amid the crowd, unnoticed except for the jeering smiles and sarcastic remarks of younger people who passed her by.

As I watched her pass away, determined that I would do something at once for her, the thought came to my mind that here was a woman who had not only been a babe in the loving, tender arms of some mother, but who at one time had been a child at school, a young girl of youth and vivacity, a wife respected and loved, and perhaps a mother who had been worshipped by some one. And yet evil had come upon her, her parents had forgotten her, childhood chums remembered her no more, sweetheart and husband cared no more, and whatever children she may have had were gone from her life forever. Or, was it possible that she had been born a waif in the city streets, uneducated, uncared for, untutored? Had she never known any love? Had she never known the care of a husband? Had she never had the joy of motherhood? Could it be possible that this woman had lived all her life, fifty years or more, and had never known love, care, protection, or the interest of a friend?

Our Social Conditions

Whatever was the cause of her present situation, whatever had been her life in the past, here was most certain-

ly a living condemnation of the world's social conditions. In thousands of homes, within the call of my voice, there on Columbus Avenue women of younger age were being cared for by husbands, adored by children, admired by friends. In a dozen churches in the same neighborhood the doctrines of Christianity and of Judaism were being preached, and in the schools and educational institutions of that section of the city, lessons were being taught to create in the minds and hearts of men and women the duties they owe toward all mankind in keeping life and soul united in peace and harmony. And yet, here was this woman, forsaken, forlorn, and rejected by men.

What a pitiful sight, what a sad commentary on human nature. How long will the human race permit one of the least of its members to go through life as this woman was going through it? Where was the human respect for womanhood? Where was the boasted love we have for our fellow beings? Where was the tenderness that man says is the one great element that lifts him above all of the animal kingdom?

I shall never forget her story. I shall never forget the joy that eventually came to her, and this one thing I hope you, my brothers and sisters, will never forget: Remember that in every woman, high or lowly, young or old, rich or poor, there is the potential power of the Virgin Mary. In every woman there is love and tenderness, the sweetness and magnificence of motherhood, and of godliness. And may you never permit yourselves to be one of those who hurriedly and disinterestedly, passes by a woman of any age or any station in life who is in need, who requires only the hand of friendship or the soft words of helpfulness. If the light within you that constitutes your mission in life has found no other channel at any time for its divine expression on earth, let it shine in the eyes of a rejected one, of one who is hopeless and in despair, that it may bring some joy into the heart of such a person and perhaps establish for all time some comprehension of Peace Profound.



GOING through a veritable mountain of Christmas cards and thereby renewing contact with many friends from whom time, change and circumstances have separated us, always brings a warm sense of well-being and gratitude that our tasks and trials are so Cosmically sweetened by friendship and love. It somehow rounds out the year and sends it into history as a thing worth-while and meaningful. And then comes March with our significant and beautiful New Year's Feast to commemorate a new cycle's beginning. Nothing can delay it; nothing can deny it. Life renews itself, and Rosicrucians make definite attempts to attune with this regenerating force. Right now every member should arrange to visit his nearest lodge or chapter for this ceremony. If that is not possible, he should make every effort in his home sanctum to attune himself with his Frates and Sorores throughout the world.



Early in the new year, Frater Lester L. Libby of the Technical Department, demonstrated the new Cosmolux, electronic sound-to-color converter, to Soror Katherine Williams' (of the AMORC RCU staff) class at the College of the Pacific in Stockton, California. The newspaper account reads: "This instrument, an innovation in use of electronics, was demonstrated before a group of premedical students now studying the use of musical therapy and its application to treatment of certain ailments. . . . Extensive experiments have been conducted at the Rosicrucian laboratories in San Jose developing the Cosmolux and exploring its possible

psychological effects and therapeutic benefits in the treatment of certain mental disorders."



The exhibitor in the Modern Gallery of the Rosicrucian Oriental and Egyptian Museum during January was Mrs. Myrtle Sue Redford. A member of both the Fresno Art League and the Santa Cruz Art Association, Mrs. Redford is a regular exhibitor of the Carmel Art Association in which she is also active. Her exhibit consisted mainly of landscapes of the High Sierras and of the San Joaquin Valley. It did include, as well, landscape miniatures which are a hobby with Mrs. Redford. Gallery visitors were most enthusiastic.



To one Museum visitor recently, the experience was like a home-coming. Dr. Hassan F. Zaghloul, of the Egyptian Ministry of Municipal and Rural Affairs, in the Santa Clara Valley on a tour of inspection, spent a satisfying hour in the Museum. He declared himself amazed and immensely pleased to find such choice Egyptian pieces arranged in such an authentic setting. It was, he commented, like an outpost of home in an otherwise very strange and unfamiliar world.



Maybe you think you've seen everything—perhaps not, if you missed seeing earthworms on TV Channel 9 on December 21. Well, not earthworms exactly, but someone who knows a great deal about them and what they can do for the soil and for humanity. That someone was Soror Mary Roethl who appeared by invitation of KFI-TV, Los Angeles, to tell something of her experience as an earthworm farmer. She exhibited potted fuchsias, begonias, and African violets—of these



some included two specimens of each: one in a good potting mixture; the other in earthworm castings. Plants grown in earthworm castings outstrip the others in size and blossoms, and also in fragrance if the flower is a fragrant type. According to Soror Roethl, this is because earthworm castings provide better balanced plant food, and make the soil moist, yet not soggy, and sufficiently porous to allow plant roots to breathe. It may be remembered that Rosicrucian Park received a colony of Roethl hybrid earthworms some months ago. Frater Peter Falcone, in charge of maintenance, reports that results are beyond expectation.

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Believe it or not, not everybody writes to this Department. Many do, but it would be nice if more did—provided, of course, they could wait a few years for an answer. The point is that Rosicrucians are interesting people; they are doing things; they are going places; and what they observe and what they think is usually important—sometimes to people other than themselves.

Here is an example: RCU students for years have known of Frater Howard Carpenter's determination to make Utopia a twentieth-century fact. After last year's convention, he and Soror Carpenter took to the woods of Missouri and made a beginning. In October he wrote: "Feeling that there is a limit to withholding prompts one to make some kind of report at this time." Then follows his prelude to Utopia re-

port—all written in beautiful purple ink manufactured by himself from pokeweed berries. Frater Carpenter would have been a godsend to Ephrata.

* * *

Again, a frater, Sam H. Cordingley, late of Ontario, Canada, stopped over a day in Rosicrucian Park on his way to New Zealand. Fortunately, he was able to extend his stay so that he might attend the Tuesday night convocation in the Supreme Temple. In due course, he reached New Zealand and sent a most interesting account of his flight across the Pacific.

It is from letters like these that some of us at Rosicrucian Park learn something of what Rosicrucians throughout the world are doing. Occasionally, however, this Department wishes it knew more; for then the Temple Echoes would circle the globe in true fashion.

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Oh yes, it must be reported, for those interested, that Stonehenge has now come to Rosicrucian Park—not all of it, of course, not even enough to make an appreciable difference to anyone who still visits Salisbury Plain. Frater Robert A. Hunter who recently returned from a few weeks sojourn in the British Isles, by a charming alchemy all his own, brought a part of Stonehenge back with him. Frankly, it appears to be a very fine grain of sandstone; but nonetheless, everyone is immensely pleased by the result—Frater Hunter as well.

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STUDIES FOR THE BLIND

The official monographs of the Rosicrucian Order have been transcribed into Number Two Braille, and are available to qualified blind persons residing within the United States.

You may know some blind individuals who would be interested in AMORC membership. For information about Braille-Plan Membership, or about Rosicrucian books for the blind, write:

Rosicrucian Order, AMORC
Braille Department
Rosicrucian Park
San Jose, California

*The
Rosicrucian
Digest
March
1951*

The Scroll of Memory

(Continued from Page 95)

conflict which is defeating him. That is neither good therapy nor good sense. Here the hours and minutes are not as crowded with the gold dust of decay as in the artificial world. Here he could do the thing which gave him the healing he needed.

"I know that in his world they would probably have given him shock therapy or some other form of treatment which would have put him back in shape to drink again—to take more cures, to have more breakdowns. That would be just like forcing a man with a broken leg to run."

"Of course," I said, "I must admit that you are right, but take that time when Weston chopped up the figure he had made. Couldn't he do that again under the same conditions of stress and wouldn't it have been just as easy for him to have chopped you up if you had come in a few minutes sooner?"

Brother Justinus smiled kindly and said, "We all have to die some time, but I did not come in sooner because here we observe a schedule. It is not a difficult one. It is simply an expedient which permits us to give the body its necessary natural food. That regularity, system and order, assures those who are creative that they will not be disturbed; this in itself gives a measure of the necessary security."

"The wooden figure which he had so laboriously created had given him pleasure, and its sole value was in its ability to continue giving pleasure. If he found pleasure in destroying it, I have no reason to feel he wished to destroy me."

Mysticism before Psychiatry

Assured of my sincere interest, Brother Justinus proceeded with further details. "The outside world, with its mad scramble to create symbols and accept them as real, places a symbolical significance upon that act, I know; and under those conditions the symbolism would undoubtedly be correct. Here it is different. Modern psychiatry has made great advances, but it must be remembered that the mystic under-

stood the psyche centuries prior to the inception of psychiatry. Many of our practices permit the mind to achieve greater happiness in a more painless manner. For example, William Weston was instructed in a very simple exercise, that of reliving in reverse order all of the happenings of the day. Gradually this permitted an unwinding of the scroll of memory. An alchemical change is produced, for this exercise brings into the present time the happenings of yesterday and provides a fairly gentle dawning of *Illumination*.

"Modern methods attempt to send the mind back to childhood or beyond it, in order to harshly relive the painful experiences. This is helpful but it is not orderly and it is an outrage to the consciousness. It may aid those who are ill already, but the meditation I have just mentioned increases the capacities and abilities of the happy mind.

"When the consciousness has expanded sufficiently, the enlightenment of the moment floods through the psyche and then that which is unpleasant is flushed out through consciousness like so much chaff and driftwood on the bosom of a headrace, or water current. It all happens too rapidly to be talked about, and it can be painful. It was this that William Weston had experienced. He realized it as did I. It was following this episode that he knew he was well."

Brother Justinus had spoken with such sincerity and such enthusiasm that I was forced to believe him, and yet I was somehow skeptical—it sounded too pat.

"Do you mean that he passed through a sort of psychoanalysis with reverse English here all by himself? If you can do that thousands of persons could come here and get well."

Brother Justinus answered solemnly, "You might consider illumination similar in some respects to a reverse psychoanalysis—we use the term *unrolling the scroll of memory*; however, this cannot be made into an assembly-line treatment. You must remember that a great part of the illumination of William Weston was in his coming



here. He sought and found. He was content to work with hands and mind. You asked if he would have done the same act under the same stress. It would have been impossible for him to ever again be under the same stress, for the alchemical change which occurred when he chopped up the figure left him a completely transformed person

"Let me solicit your confidence upon one other matter," continued Brother Justinus as he opened another volume. I saw page after page containing pictures and sketches of many persons unknown to me, but there were several whom I knew by name.

"These persons, many of whom are famous, have been visiting pilgrims here," said Brother Justinus, "and not infrequently they were more unhappy than was Mr. Weston or more ill if you prefer. Yet these men all received their cup filled with illumination and carried it back to their artificial world, which they have enriched. In the artificial world the people tend to simulate that same artificiality; therefore, a real person is a benefit to such world. Every man has a touch of madness in his make-up. It is not enough to empty

the dregs from his cup. Too many attempts are made to keep an empty cup clean. Those who enter here find that by adding to their cup, the dregs of unhappiness are floated away and they have received a strength and power which is eternal and lasting."

Fiction Easier to Believe

It was strange how Brother Justinus and his sky-line valley had fastened itself in my consciousness, I felt a strange reluctance at the thought of returning home. After I returned to this artificial, I mean *real*, world, the whole experience seemed so *unreal*.

I finished writing the life history of William Weston III; but I didn't tell the whole story. I decided that there are times when fiction isn't so strange, that facts are often rejected as unbelievable, and so in the biography I had Weston vagabonding around the world studying under the great modern sculptors. The Weston Foundation liked that very much.

As for myself, I still practice the exercise that Brother Justinus suggested; however, I have not told a soul before now.



CIVILIZATION: SHALL WE LIFT IT HIGHER?

Civilization is the product of man's creative mind. From the elements of the earth, man has shaped it. As man has given unto civilization, so will it give unto him. It will advance only to the degree that man is its master. Whenever civilization enslaves the human mind that gave it existence, then it will crash, and beneath its weight humanity will be crushed. In the present it is the duty of every man and every woman to exert, at all times, the power of their minds, to lift civilization higher so that the advantages it affords may be theirs. We ask every Rosicrucian to please write for Rosicrucian literature to distribute among friends, or place informative leaflets where people may find them.

It is a Rosicrucian duty to cultivate human intelligence so that this intelligence may elevate civilization. Don't delay. Write now, to the address below, for the free package of attractive, assorted literature (also ask for the booklet, *Things You Can Do To Help*).

ROSICRUCIAN EXTENSION DEPARTMENT

Rosicrucian Park
San Jose, California, U. S. A.

***The
Rosicrucian
Digest
March
1951***

The Reader's Notebook

By

JOEL DISHER, F. R. C.

Literary Research

Department



Opinions expressed are the writer's own. In no way are they to be understood as AMORC's endorsement or recommendation of books quoted or mentioned; nor do they constitute an official judgment.



ABOUT a year ago, Frater Charles M. Lindsey, then Master of San Diego Chapter, AMORC, wrote that he had been asked, "Does it matter who or what we were—what bearing would such knowledge have on our lives today?" There was penetration in his reply: "Suppose," he wrote, "that upon awakening this morning, you could not remember one single day of your life to date. Imagine yourself through the day with only habit, urges, and on-the-spot reasoning to carry you along. Wouldn't it be an animal-like existence compared to your normal routine?"

All that we are—or have been—does then seem to enter in and influence our response to the experiences of living. Even cradle-to-the-grave observation cannot always account for what happens to an individual—nor for that matter any information supplied by environment or genetics. The "habit, urges, and on-the-spot reasoning" often-times seem to stem from causes so remote as to belong to other lifetimes.

Important as is our objective consciousness to momentary existence, even it cannot always unravel the complexities of our life patterns and explain them satisfactorily. It cannot give us the answer even to the relatively simple question, "Why are we here?"

Certainly, it does not answer that much more intricate and inclusive question, "Why are our lives unequal?"

The answers to these whys somehow get bound up with a what. Perhaps knowing *what* he is would help man understand *why*. Our usually accepted authorities are at variance in their answers as to what man is. Science says one thing; the Church, another. Since we know we *are* here on the earth having certain unequal and puzzling experiences, it would seem we have the right to ask *why*.

Science and the Church agree that a duality exists. Science says man is mainly physical, yet something more; the Church, that he is a spiritual being imprisoned in matter. This agreement helps man little in his attempts to know what or where he was before birth, what or where he will be after transition, or what are the reasons for his lot in the present being what it is.

In past centuries and in other cultures, man was better off. He at least had the teachings of reincarnation to instruct and reassure him. Christianity's spiritual leaders deprived all followers of the Master Jesus of the benefit of such teachings at the Second Council of Constantinople, A.D. 553.

There it was decided that Christians might acquiesce more wholeheartedly to the Church's direction if salvation were made to appear a matter of adhering to authority for one lifetime only.



Nothing was wrong with the doctrine of reincarnation, mind you. It was still accepted, but it was considered impolitic to present it any longer as Church doctrine.

Mystics generally, and Rosicrucians particularly, continued to teach reincarnation, for without it man was denied a part of his birthright of knowledge. Suppressed knowledge so easily becomes lost or at least distorted knowledge that whenever the subject of reincarnation was brought up after 553, it was colored by that imperfect understanding which must always accompany secondhand information. The misstatements multiplied and the whole matter became at times fantastic. Rosicrucians were ridiculed, even persecuted because of their continued adherence to it; nonetheless, they persisted in their educational efforts.

In the present cycle of the Order's activity, Dr. H. Spencer Lewis as its Imperator made an unsurpassed examination of the matter for the general reading public, restoring again a part of man's lost heritage in his book *Mansions of the Soul*.

The book has gone through many editions and has given thousands a more orderly conception of what the Cosmic law of reincarnation is and how it operates. Above all, it has given them assurance of an awareness of the stability and perfection of the Cosmic pattern of things. Dr. Moses Gaster, Jewish rabbi and onetime Vice President of the Royal Asiatic Society, wrote: "This doctrine [reincarnation] being a justification of God's ways with men, is, at the same time, a source of comfort to the pious, and a source of terror to the sinner. It reconciles man to suffering and trial, and at the same time explains the hidden meaning of many a law and ceremony which seems obscure."

It would seem, then, that only Christians are really in the dark on this matter of reincarnation—and that mainly because their teachers have for almost fifteen hundred years denied them any knowledge of it. Although

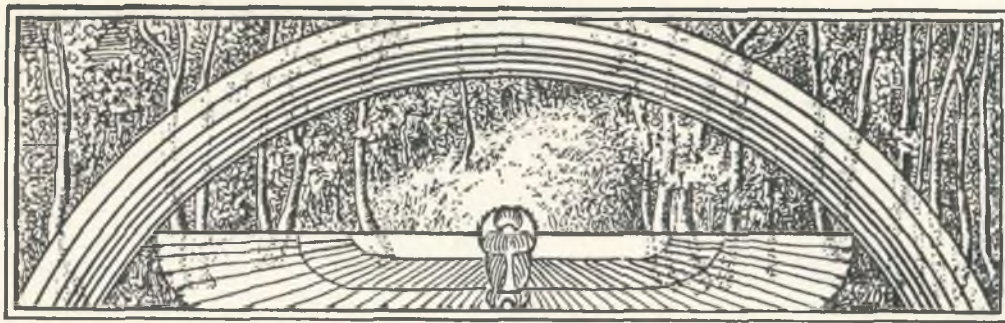
perhaps somewhat more willing now than in the past to allow a consideration of the question, it must still be recorded that the Church in at least one of the largest cities of the U. S., within the past year, was still effectively stifling any mention of reincarnation on the radio. It is in someways hard to understand; for the doctrine conflicts with no Bible teaching and it does offer a complete explanation of those perplexing questions regarding life's purpose which continuously arise in the mind of man.

The doctrine of reincarnation, Dr. Lewis writes, "helps us to understand the purposes of life and to find the benefits that lie in all of our trials and tribulations. We can understand why there may be a profitable lesson in the suffering we bring upon ourselves, if we are to have another opportunity to live again and through conscious memory of the present mistakes avoid them in the future."

There is in *Mansions of the Soul*, a complete analysis and explanation of the Cosmic conception so that the open-minded reader may quickly repair the centuries of misteaching on the subject. It does not set forth the technique, however, by which man can become aware of his past now and bring that knowledge to bear upon his present life.

It is enough in the beginning to grasp the Cosmic plan—the simplicity of its conception, the absolute justice inherent in its operation. Life's purpose will thereby become sufficiently plain to soften the blow of misfortune and stay the hand of maliciousness. The future will be full of assurance; for whatever man creates in whatever way will some time manifest.

When the perfection of the plan wins man's acceptance of it, he will then ready himself for the technique of discovery as to who and what he was in other lives. That technique he will find clearly set forth at a certain point in his private instructions when he becomes a member of the Rosicrucian Order (AMORC).



Looking the Peace Way

By ESTELLE GARABEDIAN



THE new and permanent home for the United Nations is for members and delegates from all countries of the world who are striving for a universal and enduring peace. If they can make of this ideal a reality, the modern and beautiful structure could become the most beloved home in history—a sort of Cathedral of Nations.

Thinking of the immensity of such a project brings, besides the forward looking hope, a glance into the past for memories of earlier peace efforts. Going back some two thousand years, we find the blueprint for the present home of the United Nations with its mission of peace. It happened at the time of one of the first peace talks, if not the very first, given on a mountainside. All were invited, friend and foe alike. The speaker was Christ, a natural representative and delegate of all nations, a leader of the original peace movement. His message on peace and freedom is known as the Sermon on the Mount. He spoke softly and without anger and the lesson he gave to the world was masterful in simplicity and sincerity. One sentence in his talk holds the key to peace and freedom of an entire world. Whether we believe the Story of Christ as a Biblical truth or not, there has been nothing like it before or since. The sentence was: Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

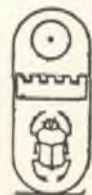
Had we listened and not found the lesson too difficult we would not have had centuries of war and violence, cruelty and hate, and the possible chaos yet to come. If a world is to be saved from complete ruination, we have to go back in memory and listen again. This time we must master the lesson in order that we may conquer ourselves.

One can no longer return to the mountainside and expect to hear the beloved speaker in person. He was crucified for his beliefs; and yet, you and I may listen and hear the sermon again and again, because the talk, the Speaker, and our inner selves are merged in a parent-child oneness.

This individual oneness or inner conference is as important to a world-wide peace as the more public meetings of the United Nations. The difference is that the members of the United Nations share their inner-self ideas and findings with the world; they attend to the material details, which of course are very essential but not the basic principles for a true peace.

We now have the one home for the United Nations, with their members and their mission. It is at this time necessary to have a clear meaning of peace. For this we consult the Maker or Author, or whatever you call your God of the universe, and discover that peace is a way of living—a simple, true way. It is the living together as one in a spirit of goodwill, understanding, kindness, and freedom.

Peace is not a material thing. It cannot be had by forcing man-made



rules and regulations on the peoples of the earth.

The peace treaties or pacts made between countries can be scrapped or ripped to shreds; the real peace is the character of the men wanting peace and who will hold themselves to it forever.

More and more we are beginning to understand how to bring about this ideal. It has to be an earned peace. In our daily lives, how many of us include a quiet hour of thought? Either we do not take the time or we are afraid of what the quiet hour might reveal to us.

In ever-increasing numbers, people are learning about the inner self and the inner search after truth. Behind the fears we have collected and are holding as our own, there are serious reasons. From time to time down through the ages, religion has been presented to us as a grim, morbid, or frightening experience which we have found unacceptable. Religions have been forced upon us, and in our getting away, we have built a wall of misunderstanding about the whole subject of God; with this has come fear.

To counteract this condition, we seek a material self-sufficiency which is depriving us of a natural feeling of se-

curity and love, and turning the world into chaos.

When we enter into a quiet hour of thought with its serenity, the battle is half won. There is no cause to fear, for whether or not we realize it, the same oneness persists inside each of us; each has an inner self as his constant part. Our inner self accepts the knowledge of the Sermon on the Mount and tries to live it. In doing so, it often leads us into strange channels of thought, unfamiliar because they differ from our regular behavior.

In our quiet hour we know that the cornerstone for the United Nations, laid by man, symbolizes the real cornerstone which was laid by Jesus the Christ some two thousand years ago at the time of his crucifixion near Jerusalem. What then is the base, the great strength and duration of this modern structure? Peace, divinely received, is strong and deathless in eternity.

To the message of the Man who stood alone on a mountainside and spoke of peace, our hearts still respond. Here, then, was the first unknown soldier to give His life so that today we might know and understand how to live in peace.

Peace will come. It could come in our time.



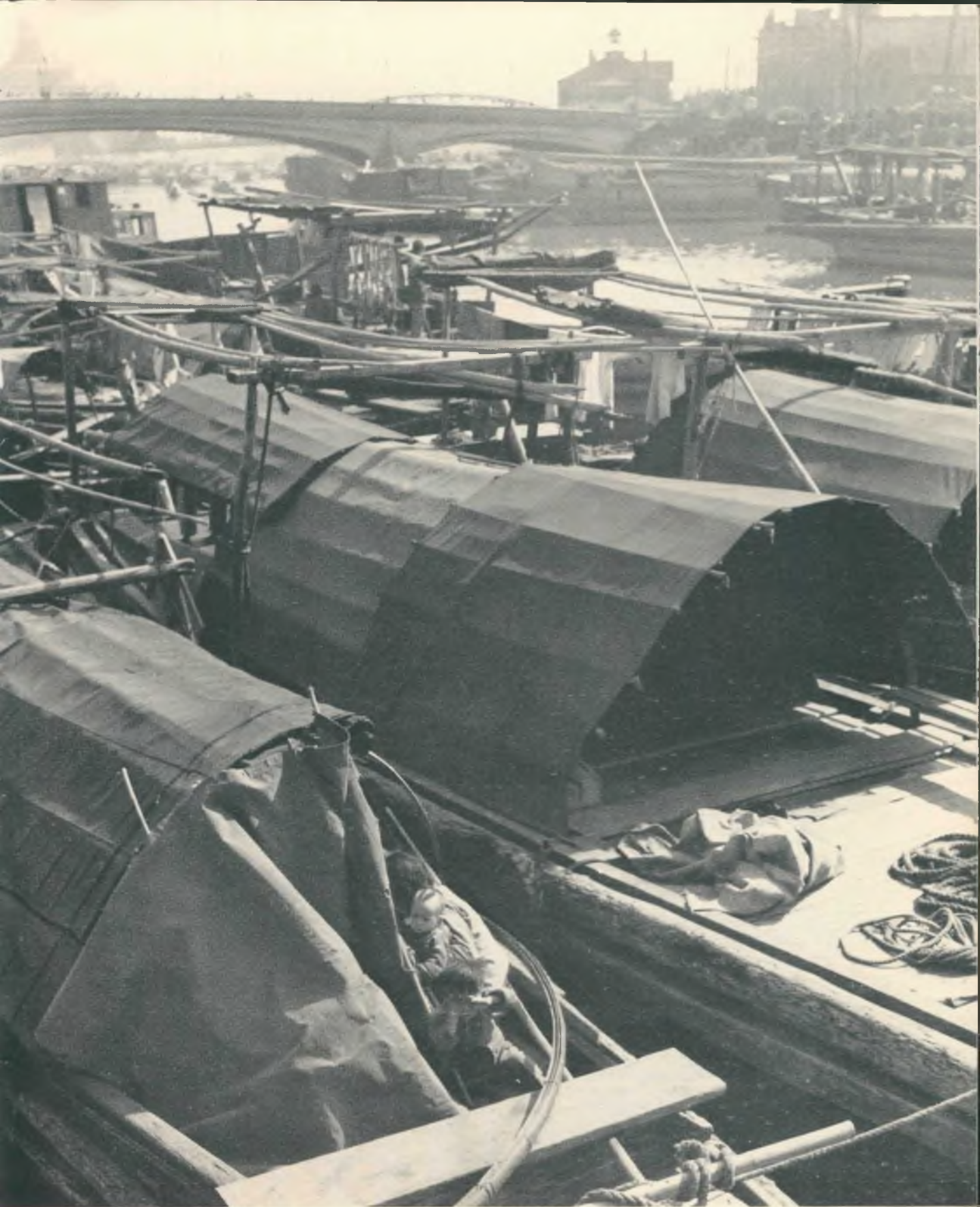
Universal Keynote

By THEA BRITON, F. R. C.

*The
Rosicrucian
Digest
March
1951*

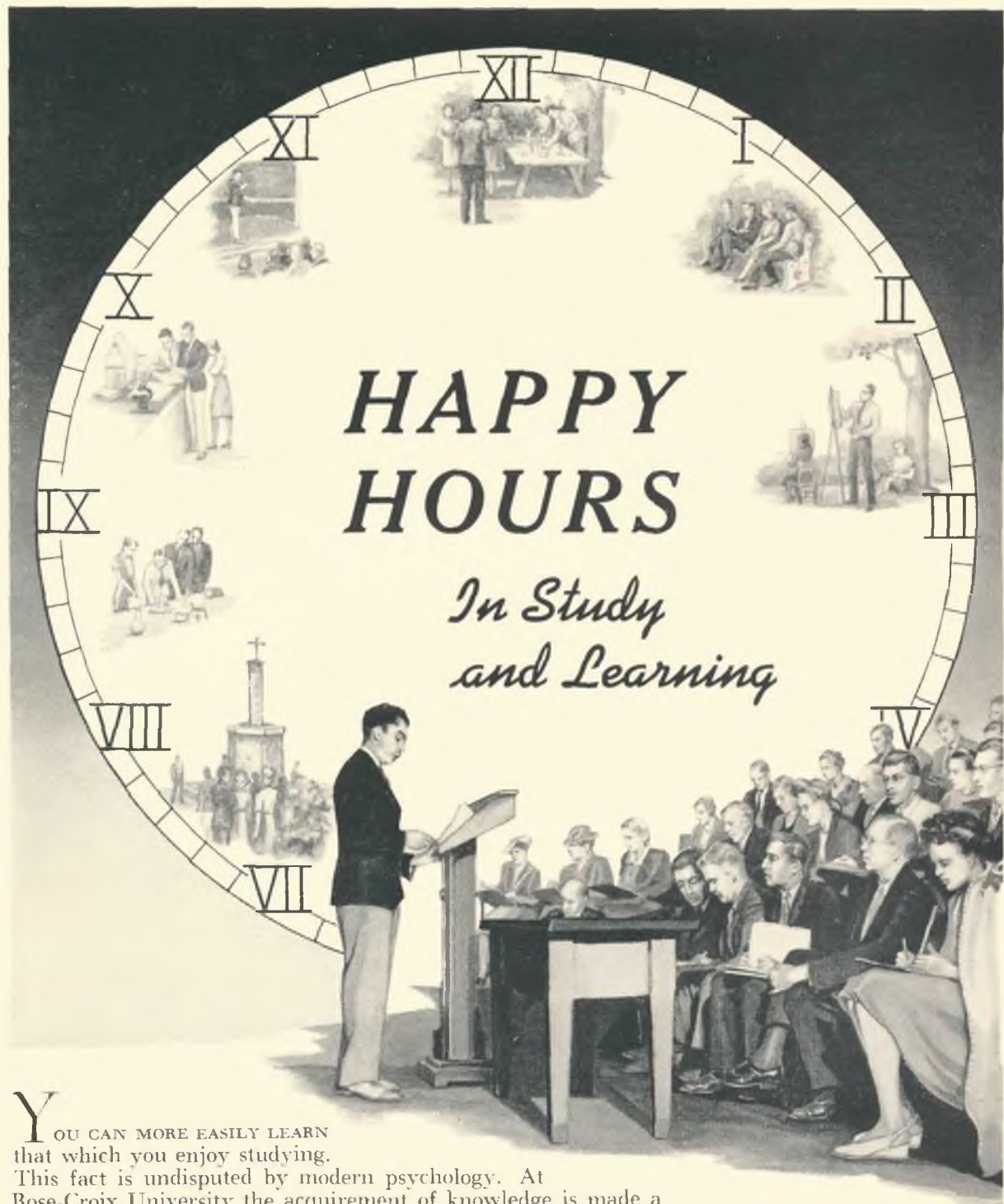
Unity is the keynote of the universe. The material of creation is of one essence whether the finished article be an iceberg, an eagle, a living babe, or a work of art. Diversity is only in the method of expression, of manifestation, in other words, the channel through which the matter of creation flows. In just the same way, the blob of clay thrown upon a potter's wheel may become a very useful little member of a

primitive wife's cooking pots; or it may become a dainty, graceful shape of beauty, a shell worthy to hold the most precious attar ever distilled; or it may become even so complete that it needs no embellishment of any kind, being in itself sufficient to satisfy the eye of the beholder. The clay in the hands of the potter is the same, but the thought in his mind is different.



VICTIMS OF INTERNAL STRIFE

Along China's rivers are thousands of sampans such as these moored along the Whangpoo in Shanghai. In them live millions of persons, some having spent their whole lives in such surroundings of dire poverty. The boat constitutes the living quarters for as many as ten people. Food is cooked over a charcoal burner and refuse is thrown overboard into the same waters in which utensils are cleaned and in which children swim. China's internal economy and political conflicts increase annually the number of these human derelicts. To them, their government's international relations and ideology are of no consequence in contrast to the more pressing, immediate need for personal survival.



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Armando Font De La Jara, F. R. C., Deputy Grand Master

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HERALDING . . .

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